



BALAKOT MEDIA

Presents

TRUE FACE OF DAWLAH

PART 1 || THE CRIMES OF DAWLAH

■ Ustad Ahmed Nabil (Hafidhahullah)

FOREWORD:

It started at a time when the world was focused on the Arab spring. Rumors kept circulating; it was America who provided the support for the Arab spring from behind the curtains. At the time the militia of Bashar; with the support of Russia, Iran and Hizb ash-shaytan of Lebanon were destroying the cities of Ahlus Sunnah and violating the honor of the Muslim women of Syria. From children to the youth to the elderly, none were spared from oppression, the humiliation, and the horror. Yet the western media kept us informed about the situation on the ground, by repeating the official line – “America is helping the rebels against Bashar-al-Asad by providing them with training & advanced weaponry. Soon Bashar will be toppled.”

But the Ummah and the people of Sham recognized the wicked plot of the west. So the by the will of Allah ‘Aza wa Jal the mujahidin rose up & the muhajirin from all over the world started pouring in into Sham, and the people of Sham welcomed them with open arms, and open hearts. They found in the mujahidin their helpers and saviors by the will of Allah ‘Aza wa Jal. The mujahidin proved once again that the wombs of Muslim women are not barren yet. They still can give birth to knights and heroes. The world was stunned. The arrogance of the taghut was broken. With each victory of the mujahidin, the size of the caravan kept growing and the situation kept changing in the favor of Ahlus Sunnah. The enemy was repelled and many lands were opened by the will of Allah. Against the lions of the Ummah, the Mujahidin, the soldiers of taghut fled like sheep. The powerful media of the mujahidin sent the glorious news of the victory to the four corners of the earth. The Ummah hoped for another great victory by the will of Allah, and this time so close to Al-Aqsa. One unaware of the suffering of the Ummah, especially the people of Sham could not have appreciated the extent of the happiness felt due to the victory of the mujahidin.

Then Dawlah entered into the stage. They started attacking the mujahidin and taking over the lands which the mujahidin won from the clutches of the Nusayri and Majoosi enemy. What insanity was this! Before long came the declaration of the Khilafah. A new level of madness, extremism, and blood thirst was reached. The fitnah which was till then confined to Iraq and Sham, spread to all the lands of Jihad after this declaration. Surprisingly the western media exerted its full effort and made sure the khilafah was omnipresent in the news, and in the minds of the people. Soon the mujahidin and the scholars of jihad unanimously came forward to expose the reality of the deviance of the khilafah claimants. Once again the Muslims were reminded of the terror unleashed by the khawarij during the first division which afflicted the Ummah. The takfir was rampant and the flow of the blood of the pure abundant. Those who sacrificed their whole lives were declared disbelievers and killed by the khilafah claimants. The khilafah claimants even managed to kill those knights of the ummah, whom the kuffar could not kill even after decades of searching. La hawla wala quwata illah billah.

Dear reader, in this book the writer, has detailed some of the crimes of Dawlah, although their crimes are too many to list. He has exposed the futility of their claim to the “khilafah” from classical texts and in light of the Quran & Sunnah and also discussed in detail the shar’ee method and approach of establishing “khilafah on the methodology of the Prophet ﷺ”. We hope the readers will study these important discussions with an open mind and undivided attention, as this is a great and grave matter.

We pray to Allah, The Lord of the heavens and earth to give us the strength to hold fast to His rope and to stand as a single solid structure. We pray to Allah the Subduer, the Irresistible to give us the strength to face and to overcome the coalition of global kuffar. We pray to Allah to make us firm on the straight path and to make us soft against the believers and stern against the kuffar. Verily only He is the helper, and verily success & victory are only from Him.

- Ahmed Nabil.

TABLE OF CONTENTS

<u>Crime 1: Disobeying the Ameer & the breaking of promises</u>	4
<u>Crime 2: Breaking of mandatory (wajib) bayah (pledge of allegiance)</u>	6
<u>Proof of Dawlah’s bayah to al- Qāi’dah</u>	6
<u>Proof 1</u>	6
<u>Proof 2</u>	8
<u>Proof 3</u>	9
<u>Proof 4</u>	10
<u>Proof 5</u>	10
<u>Proof 6</u>	10
<u>Proof 7</u>	11
<u>Crime 3: Lying</u>	12
<u>Crime 4: Rejecting the neutral Shar’ee court (mahkama)</u>	13
<u>Crime 5: Extremism in takfir</u>	17
<u>The dangers of making takfir upon Muslims</u>	17
<u>The extremism of Dawlah in takfir</u>	18
<u>Takfir on the Mujahidin</u>	20
<u>Takfir on Jabhatun Nusra</u>	20
<u>Takfir on Jaysh al-Fatah</u>	22
<u>Takfir on Jabhatul Islamiyyah</u>	22
<u>Takfir on the Taliban</u>	23
<u>Takfir on al-Qāi’dah</u>	24
<u>Takfir on the scholars and leaders of the mujahidin</u>	25
<u>Crime 6: Unlawfully spilling the blood of the Muslims</u>	29
<u>The unlawful spilling of blood by Dawlah</u>	30
<u>Taking up arms against Jabhatun Nusra</u>	30
<u>Indiscriminate killing of Muslim women and children</u>	30
<u>Mutilating dead bodies</u>	31
<u>Celebrating after slaughtering mujahidin commanders</u>	31
<u>Conducting martyrdom operations against the mujahidin</u>	31
<u>Killing mujahidin in other fields of Jihad</u>	32
<u>Killing by detonating mines</u>	32
<u>Using their so called “Khilafah” as an excuse to kill the mujahidin</u>	32

When the dispute started between Dawlah & Jabhatun Nusra, the influential scholars, and leaders among the mujahideen of sham tried to get it resolved. They realized that the effects of this can be very far-reaching and damaging. Then both groups (Dawlah & Jabhatun Nusra) agreed that they will raise the matter to Shaykh Ayman adh-Dhawāhirī may Allah protect him, and both agreed that they will accept the verdict of Shaykh Ayman adh-Dhawāhirī, whatever it maybe.

Shaykh Abu Abdel Aziz al-Qatari may Allah have mercy upon him was a seasoned mujahid, who spent most of life in the fields of Jihad. He fought against the soviets in Afghanistan and then fought against America in Iraq. The shaykh also spent time with Shaykh Usama may Allah have mercy upon him. Shaykh Abu Abdel Aziz al-Qatari May Allah have mercy upon him was called “the Azzam of Sham”. Abu Muhammad al-Adnani praises the Shaykh, in his speech titled “Ma kana hadha manhajuna walay yaqun”. Concerning the dispute between Dawlah and Jabhatun Nusra, Shaykh Abu Abdel Aziz al-Qatari may Allah have mercy upon him said -

أنا كنت شاهدا على الشيخ الجولاني وشاهدا على الشيخ البغدادي كليهما قال: نحن ننتظر من الشيخ د. أيمن الظواهري -حفظه الله- إذا جاء الأمر ياشيخ بغدادي ارجع إلى ما كنت عليه في دولة العراق الإسلامية، قال: سمعا وطاعة، أذهب أنا وجنودي إلى ما كنا عليه.. ياشيخ جولاني إذا أتاك الأمر من الشيخ أيمن أن تلتحق بدولة العراق الإسلامية، قال: أنا جندي من جنود الإسلام.

“I myself am a witness about (the matter between) Shaykh Joulani & Shaykh Baghdadi. Both of them said, “we are waiting for the order from Shaykh Dr. Ayman Adh-Dhawāhirī, may Allah protect him”. If the order comes saying “Oh Shaykh Baghdadi to return to where you were in Islamic State of Iraq”, he (Abu Bakr Al Baghdadi) said “I will listen and obey, and I and my army will go to Iraq....Oh Shaykh Joulani! What if the order comes from Shaykh Ayman for you to merge with ad-Dawlatul Islamiyyah?” Then Shaykh Joulani said, “I am but a soldier from the soldiers of Islam.”

Similarly, the general Shareeah official of ISIS in Aleppo, Umar Al Qahtani, confessed to that, and he said in an [audio recording](#) which is spread on the internet-

ذا أتى فصل الشيخ أيمن الظواهري فالذي -نصًا- أبو بكر البغدادي قال: أقسم بالله أن كل من بايع الدولة هو بمقتضى أمر الشيخ أيمن الظواهري محلول البيعة.

“If the decision of Sheikh Ayman adh-Dhawāhirī comes, with the text, Abu Bakr Al Baghdadi said, “I swear by Allah that everyone who has a Bayah to ISIS is bound by the order of Sheikh Ayman adh-Dhawāhirī, and his Bayah to ISIS will be invalid”¹.

Shaykh Abu Sulayman al-Muhajir may Allah protect him attended many meetings with the leaders of Dawlah, including al-Baghdadi. During the dispute with Jabhatun Nusra he was initially chosen by Dawlah as the arbitrator. Shaykh Abu Sulayman attests to this with Allah ‘Aza wa Jal as his witness. The Shaykh says –

وأذكر هنا حادثة أخرى وقعت أثناء واسطتي الأولى فكان مما قاله لي البغدادي عندما كنا نناقش حل الخلاف قال: لو أمرني الشيخ أيمن أن أسلم ملف الشام إلى غيري لفعلت إنتهى كلامه .

¹ Watch - <https://www.youtube.com/watch?v=VoEoYUkbf7w> or <https://www.youtube.com/watch?v=37oa3mE1Q3I>

“I will also mention something else which occurred during my first arbitration. When we were discussing the (possible) solutions for resolving the dispute, al-Baghdadi said, “if Shaykh Ayman adh-Dhawāhirī wants me to handover the matter of Sham to someone else, I will do exactly that.”

Shaykh Abu Sulayman also said –

ودليلاً آخر على أنهم رضوا بحكم أميرنا وأميرهم آنذاك الشيخ أيمن هو أنهم بعد أن طلبوا مني أن أعقد محكمة شرعية تفصل بين الجبهة وجماعة الدولة في الأزمة الأولى رفضوا انعقاد المحكمة وتراجعوا معللين ذلك بأنهم ينتظرون رد الشيخ أيمن - حفظه الله ورعاه - فلا مجال لحكم آخر اللهم إني أشهدك أن البغدادي قد صرح برضاه بالشيخ أيمن الظواهري حكماً وقاضيا وزعم العدناني خلاف ذلك اللهم من كان منا كاذباً فأجعل عليه لعنتك وأرنا فيه آيةً وأجعلهُ عبرة.

“Another proof that they agreed to accept the verdict of our (Jabhatun Nusra) Ameer and their (Dawlah) Ameer Shaykh Ayman adh-Dhawahiri is, at the beginning of the dispute many requested me to setup a Sharee Court (mahkamah) which will then work to resolve the dispute between Dawlah and Jabhatun Nusra. (But) They (Dawlah) rejected this by saying that they are waiting for the verdict of Shaykh Ayman, therefore nobody else has the right to judge in this matter.

Oh Allah ! I declare with You as my witness, al-Baghdadi accepted Shaykh Ayman as the judge and the arbitrator but al-Adnani claims the opposite.

Oh Allah! May Your curse be upon the liar, show us Your sign (upon the liar) and make the consequence of the liar a warning to the rest.”²

So it is clear from the preceding discussion that Dawlah pledged they will accept the order of Shaykh Ayman May Allah protect him whether it is their liking or not, so that the blood of the Muslims are protected, the unity among the mujahideen is preserved and the fitnah might end. Then the verdict came from Shaykh Ayman adh-Dhawāhirī May Allah protect him –

ج – تلغى دولة العراق والشام الإسلامية، ويستمر العمل باسم دولة العراق الإسلامية.

د – جبهة النصرة لأهل الشام فرع مستقل لجماعة قاعدة الجهاد يتبع القيادة العامة.

هـ – الولاية المكانية لدولة العراق الإسلامية هي العراق.

و – الولاية المكانية لجبهة النصرة لأهل الشام هي سوريا.

1. Dawlatul Iraq wa Sham al-Islamiyyah [ISIS] is dissolved. From now on it will function under the name “Dawlatul Iraq al-Islamiyyah” [Islamic State of Iraq]
2. Jabhatun Nusra li ahl ash-Sham will function as a separate branch of Al-Qa’idah. It will obey the central leadership of al-Qāi’dah
3. Dawlatul Iraq al-Islamiyyah will focus their efforts in Iraq
4. Jabhatun Nusra li ahl ash-Sham will focus their efforts in Syria.

But when the verdict came from their Ameer, Dawlah rejected it as it was not what their nafs wanted. So they disobeyed, used flimsy arguments & left the pledge of obedience to their Ameer. They did not stand firm upon their pledge or their words, and so the fitnah gradually started to increase, and blood began to be spilled.

²<https://www.youtube.com/watch?v=QX6zACLGPJU>

CRIME 2: BREAKING OF MANDATORY (WAJIB) BAYAH (PLEDGE OF ALLEGIANCE)

Another crime of Dawlah is the breaking of their bayah (pledge of allegiance) to al-Qāi'dah. After the death of Abu Musab al-Zarqawi in 2006, Abu Hamza al-Muhajir became the leader of al-Qāi'dah in Iraq. Then in October 2006 about 8/10 mujahid groups merged together, and the Iraq branch of al-Qāi'dah was included in this merger. Thus Ad-Dawlatul Islamiyyah fil Iraq was formed. Abu Umar al-Baghdadi was chosen as the Ameer of Ad-Dawlatul Islamiyyah fil Iraq. Abu Hamza al-Muhajir, the Ameer of al-Qāi'dah in Iraq was chosen as the war minister of ad-Dawlatul Islamiyyah fil Iraq.

The leaders of al-Qāi'dah in Iraq at the time, took this decision (of declaring a state in Iraq) without any consultation, foreknowledge and order of the leaders of al-Qāi'dah central. After the state was declared in Iraq, Shaykh Abu Hamza al-Muhajir may Allah have mercy upon him, contacted the leaders of al-Qāi'dah and he presented the excuse that they could not communicate with the leaders (of al-Qāi'dah central) before taking the decision & the subsequent announcement, because the security situation in Iraq did not permit them to have any secure communication & consultation. But the establishment of a state was necessary in Iraq in order to maintain the unity of the mujahideen.

However, he notified the leaders of al-Qāi'dah that he (Abu Hamza al-Muhajir) gave bayah to Abu Umar al-Baghdadi on the condition that "ad-Dawlatul Islamiyyah fil Iraq" will be subordinate to and under the leadership of al-Qāi'dah central. The leaders of Dawlah at the time agreed to this condition.

Afterward the leaders of Dawlah maintained communications with Tandhim Qaidatul Jihad. However, on the decision of Tandhim Qaidatul Jihad, the subordination & bayah of Dawlah to al-Qāi'dah was not publicly announced as a political ploy. Because the enemies of al-Qāi'dah pounce upon any place and any group at the mere mention of al-Qāi'dah's name. So the nature of the relationship between al-Qāi'dah and Dawlah was kept a secret. When the leaders of al-Qāi'dah were asked about this matter in the media they adopted the path of tawriyyah (to speak in an ambiguous manner that conceals certain facts). When asked about al-Qāi'dah in Iraq they would say – "there no longer exists any entity by the name of al-Qāi'dah in Iraq. Al-Qāi'dah has been absorbed into Dawlah." This answer of the Shuykh was correct, as even though Dawlatul Islamiyyah fil Iraq was the branch of al-Qāi'dah in Iraq, it was not known by name of "al-Qāi'dah."

Proof of Dawla being a branch of al-Qaidah, and its pledge of allegiance to al-Qāi'dah:

Here we will mention some of the letters sent by Dawla to al-Qāi'dah, which was presented by Shaykh Ayman adh-Dhawāhirī may Allah protect him, in his historic testament "Testimony to Spare the Blood of the Mujahidin in Sham". The chief spokesman of Dawlah, Abu Muhammad al-Adnani responded to this statement with a statement of his own, titled "Udhran ameer al-Qāi'dah". In this statement, al-Adnani admitted that all the proofs presented by Shaykh Ayman adh-Dhawāhirī May Allah protect him are true, by saying -

إِنَّ كُلَّ مَا ذَكَرْتُمْ مِنْ شَهَادَتِكُمْ صَحِيحٌ،

"Everything you have mentioned in your testimony are true."³

Proof 1:

After the martyrdom (in sha Allah) of Abu Umar al-Baghdadi and Abu Hamza al-Muhajir may the mercy of Allah be upon them, Abu Bakr al-Baghdadi was chosen as the Ameer of Dawlah. Shaykh Usama, may Allah have mercy upon him then ordered Shaykh Atiyalullah al-Libbi to collect detailed information about al-Baghdadi, and then to send it to him (Shaykh Usama). Shaykh Usama wrote in his letter to Shaykh Atiyatullah –

³ "Udhran ameer al-Qai'dah", A speech by Abu Muhammad al-Adnani released by al-Furqan Media, the official media of Dawlah.

حبذا أن تفيدونا بمعلوماتٍ وافيةٍ عن أخينا أبي بكرٍ البغدادي، الذي تم تعيينه خلعاً لأخينا أبي عمر البغدادي - رحمه الله- والنائب الأول له وأبي سليمان الناصر لدين الله، ويستحسن أن تسألوا عنهم مصادرَ عديدةً من إخواننا الذين تثقون بهم هناك، حتى يتضح الأمرُ لدينا بشكلٍ كبيرٍ."

"It would be very good if you could send to us the complete information regarding our brother Abu Bakr al-Baghdadi who replaced Abu Umar al-Baghdadi May Allah have mercy upon him, and also his (al-Baghdadi's) deputy Abu Sulayman an-Naser li deenillah. It would be best if you collect the information from multiple sources from the trustworthy brothers present there (Iraq), so that the issue becomes completely clear to us."

After the martyrdom (in sha Allah) of Abu Umar al-Baghdadi, Shaykh Atiyatullah wrote to the leaders of Dawlah –

"نقترحُ على الإخوة الكرام في القيادة: أن يُؤلَّوا قيادةً مؤقتةً تديرُ الشؤونَ ريثما يتمُّ التشاورُ،

"To the honored brothers in positions of authority (of dawlah) we suggest that they elect a temporary Ameer until complete consultation (mashwara) about this matter (selecting the Ameer for Dawlah) takes place."

In his response to this letter of Shaykh Atiyatullah, the representative of Majlish Shura of Dawlah said –

نحيطُكم علمًا مشايخنا وولاةَ أمرنا الكرام أن دولتكم الإسلامية في بلادِ الرافدين بخيرٍ ومتماسكةٍ

"Oh our mashayekh and honored leaders ! We want to inform you that your Dawlatul Islamiyyah in the land of the rafidha is with goodness and unity."

He also wrote –

أجمع الإخوةُ هنا وفي مقدمتهم الشيخُ أبو بكرٍ -حفظه الله- ومجلسُ الشورى على أنه لا مانعَ من أن تكونَ هذه الإمارةُ مؤقتةً.

"Our brothers here, at whose forefront are Shaykh Abu Bakr al-Baghdadi and the majlish shura, have agreed that there is no obstacle for this imarah to be temporary."

He also wrote-

شيوخنا الأفاضل.. بعد مقتل الشيخين ح اول مجلس الشورى تأخير الإعلان عن الأمير الجديد حتى يأتينا أمرٌ منكم بعد تأمين الاتصال، ولكننا لم نستطع تمديد فترة التأخير أكثر لعدة أسباب، من أهمها تربصُ الأعداء في الداخل والخارج،

"Our honored Shuyukh ! After the martyrdom of the two shaykhs (Abu Musab & Abu Hamza) the majlis shura tried to delay declaring a new ameer until secure communication was established with you and your orders were received. But due to several reasons it was not possible to delay (the declaration). And the most pressing reason was the internal & external enemies who lay in ambush."

Then they wrote –

وإن إرسال أي شخصٍ من قبل المشايخ عندهم -إن رأوا أن ذلك من تمام تحقيق المصلحة- ليتسلم الإمارة فلا مانعَ لدينا، وسيكون الجميع هنا جنودًا له عليهم واجبُ السمع والطاعة، وهذا الالتزامُ مجمعٌ عليه من مجلسِ الشورى والشيخ أبي بكرٍ حفظهم الله."

"If a Shaykh is sent from you, then we have no objection in handing over (leadership of) the imarah to him, if you decide by this complete goodness will be achieved. All of us will become his soldier, and we will consider it

mandatory (wajib) to hear and obey. And all of us are in agreement regarding this, including majlish shura and Shaykh Abu Bakr may Allah protect him.⁴

If Dawlah really never was a branch of al-Qāi'dah, and if they really did not have a bayah (pledge of allegiance) to al-Qāi'dah then why did they agree for the imarah under the leadership of al-Baghdadi to be a temporary imarah? And why did they agree that if the leaders of al-Qāi'dah choose to do so, they can change this imarah?

Is Dawlah was not under the leadership of al-Qāi'dah and was not a subordinate of al-Qāi'dah then why did their shura council want to delay declaring a new ameer until receiving the order from al-Qāi'dah? And according to their statements, they only declared al-Baghdadi as the Ameer, because they could not establish secure communication in time and they were pressed by the circumstances and the enemies to decide quickly.

It was even said from Dawlah that if someone is sent from Khurasan, they are willing to handover the authority of the imarah (Dawlatul islamiyyah fil Iraq) to him. And at that point everybody including al-Baghdadi will become his soldier. And it will be mandatory upon all of them to hear and to obey.

Subhan'Allah. This proposal by Dawlah clearly proves without any shred of doubt that at that time Dawlah was a branch of al-Qāi'dah under the leadership of Shaykh Usama may Allah have mercy upon him.

Proof 2:

After the martyrdom (in sha Allah) of Shaykh Usama may Allah have mercy upon him, the person from Dawlah who was in charge of maintaining communication with the central leadership of al-Qāi'dah, sent a letter to Shaykh Atiyatullah on the 20th of Jumadiul Ukhra, 1432 hijri. In this letter he said –

"أوصى الشيخ -حفظه الله- أن نطمئنكم على الأوضاع هنا، فالأمور في تحسن وتطور وتماسك ولله الحمد، وهو يسأل عن المناسب من وجهة نظركم عند إعلان الأمير الجديد للتنظيم عندهم، هل تجد الدولة بيعته علناً أم تكون سرّاً كما هو معلوم معمول به سابقاً؟، وهذا لتعلموا أن الإخوة هنا ساهموا في كنانيتكم.

"The Shaykh (al-Baghdadi) may Allah protect him, would like to ensure you that the situation here is improving and developing with cohesion, all praise be to Allah. And he is asking what is more appropriate in your view regarding announcing the new leader for the organization - **Should the state (i.e. Dawlah) renew the Bay'ah in public or in secret like how it is known and done before?** And this (letter) is so that you know that the brothers here are but arrows in your quiver"

Shaykh Ayman mentioned this letter in his testimony. And al-Adnani himself attested to the authenticity and truth of the letters mentioned by Shaykh Ayman adh-Dhawāhirī may Allah protect him, in his speech "Udhran ameer al Qāi'dah".⁵

Here Dawlah is asking from Shaykh Atiyatullah that when the new Ameer of al-Qāi'dah is declared, should they (Dawlah) announce their bayah publicly or to renew it secretly as was done before. This again proves without doubt that Dawlah was a branch of al-Qāi'dah which had a bayah to the Ameer of al-Qāi'dah.

⁴ Refer to "**TESTIMONY to Spare the BLOOD OF THE MUJAHIDIN IN SHAm**" by Shaykh Ayman adh-Dhawahiri may Allah protect him. The spokesman of Dawlah attested to the authenticity and truth of these letters.

⁵ Refer to "**TESTIMONY to Spare the BLOOD OF THE MUJAHIDIN IN SHAm**" by Shaykh Ayman adh-Dhawahiri may Allah protect him. The spokesman of Dawlah attested to the authenticity and truth of these letters.

Proof 3:

On the 7th of Dhū al-Hijjah, 1433 Hijri, Abu Bakr al-Baghdadi wrote to Shaykh Ayman adh-Dhawāhirī may Allah protect him-

"إلى أميرنا الشيخ الدكتور أبي محمد أيمن الظواهري حفظه الله، السلام عليكم ورحمة الله وبركاته."

"To our Ameer Shaykh Ayman adh-Dhawāhirī May Allah protect him. As salamu alaykum wa rahmatullahi wa barkatuhu.

Then he (al-Baghdadi) wrote –

شيخنا المبارك؛ نودّ أن نبيّن لكم ونعلن لجنايبكم أننا جزء منكم، وأننا منكم ولكم، وندين الله بأنكم ولاية أمورنا ولكم علينا حقّ السّمع والطّاعة ما حيينا، وأنّ نصّحكم وتذكيركم لنا هو حقّ لنا عليكم، وأمركم مُلزم لنا، ولكن قد تحتاج المسائل أحياناً بعض التبيين لمعايشتنا واقع الأحداث في ساحتنا، فنرجو أن يتّسع صدركم لسماع وجهة نظرنا، ولكم الأمر بعد ذلك وما نحن إلا سهامٌ في كنانتكم."

"Our blessed Sheikh, we would like to make it clear to you and declare to your Excellency that we are a part of you, and we are from you and belong to you. And we declare to Allah that you are the leader of our affairs (Ulul Amr), and **you have the right to be listened to and obeyed as long as we live**, and for us the right is to have your advice and your reminders to us. **And your orders are binding upon us**, but sometimes the matters may require some clarification due to us living amidst the realities around us in our region. So we hope your heart becomes open for listening to our viewpoint, and then you give your command, and we are only arrows in your quiver".

Please note the words used by al-Baghdadi in this letter.

ننا جزء منكم،

that we are a part of you (your organization)

وأننا منكم ولكم

and we are from you and belong to you

ولكم علينا حقّ السّمع والطّاعة ما حيينا،

And we declare to Allah that you are the leader of our affairs (Ulul Amr)

ولكم علينا حقّ السّمع والطّاعة ما حيينا،

and **you have the right to be listened to and obeyed as long as we live**

وأمركم مُلزم لنا

And your orders are binding upon us

ولكم الأمر بعد ذلك

and then you give your command

وما نحن إلا سهامٌ في كنانتكم

we are only arrows in your quiver

This letter by al-Baghdadi proves the Shar'ee Ameer of Baghdadi is Shaykh Ayman may Allah protect him and Dawlah is a subordinate branch of al-Qāi'dah to which al-Baghdadi himself testified. And he (al-Baghdadi) has declared this unambiguously in this letter, which leaves no room to create any confusion regarding this.

Proof 4:

The chief spokesperson of Dawlah Abu Muhammad al-Adnani wrote a testimony to Shaykh Ayman adh-Dhawāhirī may Allah protect him, and he concluded this testimony by signing-

"كتبها العبدُ الفقيرُ أبو محمدٍ العدنانيُّ

في 19/جمادى الاولى / 1434 هـ

معذرةً إلى الله تعالى، ثم إلى الأمة، ثم إلى أمرائه الشيخ الدكتور أيمن الظواهري، ثم إلى الشيخ الدكتور أبي بكر البغدادي حفظهم الله.

"...written by the weak slave of Allah Abu Muhammad al-Adnani

19th of Jumādā al-ūlā, 1434 hijri.

And he apologizes for his inability first to Allah Subhanahu wa ta'ala, then to the Ummah, **then to his Ameer Shaykh Dr. Ayman adh-Dhawāhirī may Allah protect him and to Shaykh Abu Bakr al-Baghdadi.**"

Here al-Adnani himself mentions Shaykh Ayman as his Ameer.⁶

Proof 5:

On the 29th of Jumadi al Ula, 1434 hijri, al-Baghdadi sent his last letter to Shaykh Ayman adh-Dhawāhirī may Allah protect him. In it he addresses the Shaykh by saying –

"فإلى أميرنا الشيخ المفضل."

"To Our Ameer, the honored Shaykh"

Then he wrote,

"وقد وصلني الآن أن الجولاني أخرج كلمة صوتية يعلن فيها البيعة لجنايكم مباشرة،

"The information has reached us that Joulani has released an audio, in which he declared his bayah (allegiance) to you directly."

Here al-Baghdadi says "Joulani...he declared his bayah (allegiance) to you directly." Doesn't this mean that before this declaration al-Joulani's bayah was to al-Baghdadi and al-Baghdadi's bayah was to Shaykh Ayman? And that in this declaration (the audio al-Baghdadi is referring to) Joulani is giving his bayah directly to Shaykh Ayman?

Otherwise what is the purpose of using the word "directly" ?⁷

Proof 6:

When Shaykh Ayman adh-Dhawāhirī may Allah protect him ordered al-Baghdadi not to expand Dawlah into Sham and to leave the field of Sham to Jabhatun Nusra, Dawlah decided to disobey this order and to stay in Sham. Subsequently they wrote a letter to an Ameer of al-Qāi'dah. In this letter they wrote –

⁶Refer to "**TESTIMONY to Spare the BLOOD OF THE MUJAHIDIN IN SHAM**" by Shaykh Ayman adh-Dhawahiri may Allah protect him. The spokesman of Dawlah attested to the authenticity and truth of these letters.

⁷Refer to "**TESTIMONY to Spare the BLOOD OF THE MUJAHIDIN IN SHAM**" by Shaykh Ayman adh-Dhawahiri may Allah protect him. The spokesman of Dawlah attested to the authenticity and truth of these letters.

فما قررنا البقاء إلا بعد أن تبين لنا أن طاعتنا لأمرينا معصيةً لربنا ومهلكةً لمن معنا من المجاهدين وخاصةً المهاجرين، فاطعنا ربنا وأثرنا رضاه على رضا الأمير، ولا يقال عمن عصى أمرًا لأمرٍ يرى فيه مهلكةً للمجاهدين ومعصيةً لله تعالى أنه أساء الأدب.

“When it became clear to us that obeying our Ameer (in this matter) amounts to disobedience to our Lord, and will cause harm to the mujahidin who are with us, especially the muhajirin, we decided to stay in ash-Sham. So we obeyed our Lord, and gave priority to the satisfaction to our Lord, over the satisfaction of our Ameer...And he who disobeys such an order of his Ameer, which will bring about the destruction of the mujahidin and necessitates disobeying Allah, it cannot be said about him, that he has violated the boundaries of etiquette.”

Even in his last letter to the central leadership of al-Qāi’dah, al-Baghdadi admitted that Shaykh Ayman adh-Dhawāhirī may Allah protect him, was his Ameer. And al-Baghdadi put forward the reasoning that he only disobeyed his Ameer Shaykh Ayman, because obeying his Ameer in this case would amount to disobeying Allah. According to al-Baghdadi this is why he decided to disobey his Ameer, Shaykh Ayman. If Dawlah never had a bayah to al-Qāi’dah then what is the reason and meaning of mentioning all these, and putting forward this particular argument? **If Shaykh Ayman adh-Dhawāhirī may Allah protect him was never the shar’ee Ameer of al-Baghdadi, then why did Baghdadi use this argument about “disobeying the Ameer in order to obey Allah?”**⁸

Proof 7:

As it was mentioned earlier, Shaykh Abu Sulayman al-Muhajir attended many meetings with the leaders of Dawlah. During the dispute with Jabhatun Nusra, Dawlah themselves chose him as a mediator. Shaykh Abu Sulayman testified invoking Allah as his witness –

في الأزمة الأولى بعد إعلانهم الدولة فعندما بدأت الأخبار تنتشر أن بيعتهم للبغدادي كانت بيعة متصلة للشيخ أيمن الظواهري وليست بيعة كاملة وإنما هي بيعة نصرة ومحبة فقط على حد وصف شرعهم أبي بكر القحطاني ولا أدري ما نوع هذه البيعة التي يتكلم عنها ، فتعجبنا لهذا الأمر وواجهنا البغدادي بنفسه بهذا الكلام في حضرة شرعهم هذا فكان رد البغدادي: معاذ الله إن في عنقي بيعة حقيقة للشيخ أيمن على السمع والطاعة في المنشط والمكره والعسر واليسر إنتهى كلامه فأكد لنا ما كنا نعلمه بدايةً من أنه جندي من جنود تنظيم قاعدة الجهاد يسمع ويطيع لأمره كباقي مسؤولي الأقاليم. اللهم إني أشهدك أني سمعت البغدادي نفسه يقول أن في عنقه بيعة للشيخ أيمن الظواهري.

“When the first crisis started after the declaration of Dawlah, the information became known that the bayah to al-Baghdadi was not a full pledge of allegiance, but one connected to his (al-Baghdadi) bayah to Shaykh Ayman. But according to their (Dawlah) Shariah official Abu Bakr al-Qahtani said their (Dawlah) bayah to Shaykh Ayman was one of love and help. We do not know what sort of bayah al-Qahtani was testifying to....So we presented this matter to al-Baghdadi in front of his shairah officials. And al-Baghdadi rejected this (saying of al-Qahtani) and said, “we seek refuge with Allah. On my neck is the true (haqiqi) bayah to Shaykh Ayman to hear and obey in hardship and in ease. Al-Baghdadi clarified to us what we knew before, that he (al-Baghdadi) is a soldier from the soldiers of al-Qāi’dah. He hears and obeys his ameer (the ameer of al-Qāi’dah) like the other regional Ameers of al-Qāi’dah.

Oh Allah! I testify with You as my witness, I myself heard al-Baghdadi say that on his neck is the bayah to Shaykh Ayman.⁹

From these proofs it is established without any doubt that Dawlah was a branch from the branches of Tandhim ‘Qaidatul Jihad, and they had a bayah to the Ameer of Tandhim ‘Qaidatul Jihad. But they broke this wajib bayah without any valid shar’ee reason. Thus one of the crimes they committed before declaring the “khilafah” was the breaking of the mandatory pledge of allegiance.

⁸ Refer to “**TESTIMONY to Spare the BLOOD OF THE MUJAHIDIN IN SHAm**” by Shaykh Ayman adh-Dhawahiri may Allah protect him. The spokesman of Dawlah attested to the authenticity and truth of these letters.

⁹ Watch - www.youtube.com/watch?v=QX6zACLGPJU

Lying is another prominent characteristic of Dawlah. Several times they have officially & blatantly lied through their spokesperson al-Adnani.

Lie 1:

“Dawlah was never under the leadership of al-Qāi’dah”.

For example, al-Adnani said in his speech

الدولة ليست فرعاً تابعاً للقاعدة، ولم تكن يوماً كذلك،

“Dawlah is not a subordinate branch of al-Qāi’dah and never was.”¹⁰

We have already proved that Dawlah was a branch of al-Qāi’dah, and this is established without any shred of doubt. Al-Baghdadi himself admitted it, and he swore by Allah about this admission. However, his own spokesperson blatantly lied about this clear matter in order to create confusion. Since al-Adnani is the official spokesperson of Dawlah his words present the official position of Dawlah and its Ameer. Therefore the responsibility of the lies uttered by al-Adnani is upon Dawlah and its Ameer, al-Baghdadi. Because of this, Dawlah as an organization and its Ameer as an individual are to be considered as liars.

Lie 2:

“There aren’t any neutral person in the world who can run (or conduct) a neutral shar’ee court (mahkama)”

When the fitnah appeared among the mujahideen in sham, when blood started to flow and accusations started to be thrown around, which wounded the hearts of every truthful and sincere mu’min, many sincere and honorable people tried to stop this conflict. They proposed to the both sides to establish a shar’ee court run by neutral personalities. As this was the only way to stop the bloodshed.

Dawlah realized that if such a court was established then their crimes will be revealed in front of the world. So they rejected this initiative and introduced a new lie to justify their rejection. And they hurled upon Shaykh Ayman adh-Dhawāhirī another unrealistic and false accusation. The spokesperson of Dawlah said in his speech –

أنك شققت المسلمين شقين لا ثالث لهما: شق مع الدولة وأنصارها، وشق مع الفرق المطالبة بالمحكمة المستقلة

“Because you (Shaykh Ayman) have divided in Muslims in two, and there is no third side except for these two. One side is with Dawlah and the helpers of Dawlah and the other side is with the ones who call for neutral shar’ee court.”¹¹

So they lied shamelessly in order to cover their own crimes. Was the ummah really divided into two camps without a third, at the time? How justified & realistic is this claim?

Many mujahidin, ‘ulama & students of knowledge refrained from taking any sides during this period. Many mujahidin leaders were maintaining a position of neutrality and trying their best to stop this unjustified bloodshed. Among them were Shaykh Sulayman al-‘Ulwan may Allah hasten his release, Shaykh Abu Abdel Aziz al-Qatari may Allah have mercy upon him, Shaykh Abdullah al-Muhaysini may Allah protect him, Shaykh Ibrahim ar-Rubaish may the mercy of Allah be upon him, Shaykh Abu Sulayman al-Muhajir may Allah protect him, and many others.

¹⁰ “Udhran Ameer al-Qai’dah”, audio speech by Abu Muhammad al-Adnani released from their official media “al Furqan.

¹¹ Ibid

CRIME 4: REJECTING THE NEUTRAL SHAR'EE COURT (MAHKAMA) WHICH WAS TO BE ESTABLISH TO STOP THE BLOODSHED AMONG THE MUSLIMS

Another major crime of Dawlah was their continual rejection and refusal to participation in any neutral shar'ee court. And for this they came up with many excuses. This crime of theirs ultimately resulted in the spilling of blood of thousands of mujahidin, and the spilling of blood still continues today. And our enemies are the ones benefitting from this situation. Allah 'Aza wa Jal described the state of the munafiqun as –

﴿وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ﴾

And when they are called to Allah (i.e. His Words, the Quran) and His Messenger (SAW), to judge between them, lo! a party of them refuse (to come) and turn away.¹²

And in contrast, Allah 'Aza wa Jal described the state of the mu'mineen by saying –

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).¹³

If two parties among the believers start to fight, the order of Allah is for the other believers to settle the dispute. This is a mandatory duty upon the believers. Allah 'Aza wa Jal says –

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ﴾

And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.¹⁴

When the dispute started between Dawlah and the other mujahidin in Sham, any honorable 'ulama and mujahidin tried their best to implement this ruling of the Qur'an. They tried to settle the dispute according to the guidelines set out in the Qur'an. They met with the leaders of Dawlah such as Abu Bakr al-Baghdadi and Abu Ali al-Anbari repeatedly, however each time Dawlah came up with new excuses to reject the path of settlement.

As we have mentioned earlier, notable personalities involved in these initiatives included Shaykh Abdullah al-Muhaysini, Shaykh Abu Sulayman al-Muhajir, Shaykh Abu Muhammad al-Maqdisi, Shaykh Abu Abdel Aziz al-Qatari, the mujahidin 'ulama and leaders of Yemen. Many other 'ulama, and mujahidin who at the time refrained from choosing a side in this dispute tried their best to solve the problems.

As proofs of these words we present the testimony of several Shuyukh who were involved in these initiatives.

The Testimony of Shaykh Abu Sulayman al Muhajir:

Shaykh Abu Sulayman al-Muhajir said-

ودليلاً آخر على أنهم رضوا بحكم أميرنا وأميرهم آنذاك الشيخ أيمن هو أنهم بعد أن طلبوا مني أن أعقد محكمة شرعية تفصل بين الجبهة وجماعة الدولة في الأزمة الأولى رفضوا انعقاد المحكمة وتراجعوا معللين ذلك بأنهم ينتظرون رد الشيخ

¹² Surah An-Nur, 48

¹³ Surah An-Nur, 51

¹⁴ Surah Al-Hujurat, 9

أَيْمَن – حفظه الله ورعاه – فلا مجال لحكم آخر اللهم إني أشهدك أن البغدادي قد صرح برضاه بالشيخ أيمن الظواهري حكماً وقاضياً وزعم العدناني خلاف ذلك اللهم من كان منا كاذباً فأجعل عليه لعنتك وأرنا فيه آيةً وأجعله عبرة

Another proof That they agreed to accept the verdict of our (Jabhatun Nusra) Ameer and their (Dawlah) Ameer Shaykh Ayman adh-Dhawahiri is, **at the beginning of the dispute many requested me to setup a Sharee Court (mahkamah) which will then work to resolve the dispute between Dawlah and Jabhatun Nusra. (But) They (Dawlah) rejected this** by saying that they are waiting for the verdict of Shaykh Ayman, therefore nobody else has the right to judge in this matter.

Oh Allah ! I declare with You as my witness, al-Baghdadi accepted Shaykh Ayman as the judge and the arbitrator but al-Adnani claims the opposite.

Oh Allah! May Your curse be upon the liar, show us Your sign (upon the liar) and make the consequence of the liar a warning to the rest.”¹⁵

The testimony Shaykh Abdullah al-Muhaysini:

فلما رأيتُ بوادرَ الخلافِ باديةً، ونواةَ الشقاقِ موجودةً عرضتُ ذلكَ على كتابِ الله فَأَلْفَيْتُهُ نصّاً محكماً بيناً (وما اختلفتم فيه من شيءٍ فحكمُهُ إلى الله) فَعَمَدْتُ حينئذٍ إلى (مبادرةِ المحكمةِ الإسلامية) فَأَبْلَغَنِي قَادَةُ الدَوْلَةِ بادئَ الأمرِ بموافقتهم المبدئيةَ فاستبشرتُ خيراً وأتممتُ التفاوضَ مع البقية..

ونظراً لتباينِ الكتابِ الموجودةِ فكرياً ومنهجياً فقد اقترحتُ أن ينحصرَ القضاةُ في الكتابِ التي عُرِفَتْ بمنهجها الصافي بعيداً عن الإرجاءِ أو التبعيةِ أو غير ذلك، فما كان لنا أن ندعوَ للتحاكمِ إلى قضاةٍ تشوبُ منهجهم الشوائبُ، وبعد قطعِ مراحلٍ في المبادرةِ وموافقةِ الجميعِ صُدِّمْتُ بموقفِ الدَوْلَةِ النهائيِ برفضِ (مبادرةِ المحكمةِ) فطلبتُ التعليلَ لذلك، فقالوا لي: لوجودِ ملاحظاتٍ على بعضِ الجماعاتِ،

قلتُ إذاً ليكنَ القضاةُ من فصائلٍ عُرِفَ منهجها وظهرتْ خبرتها في ساحاتِ الجهادِ، كصقورِ العزِ والكتيبةِ الخضراءِ وشامِ الإسلامِ وغيرها، فاعتذروا لي من ذلك، قلتُ: إذاً ليكنَ قاضياً عدلاً مستقلاً، فاقترحتُ أسماءَ شَهِدَ لها أهلُ المنهجِ بالحقِّ والإمامةِ كشيخنا العلامةِ العلوانِ أو الشيخِ المجاهدِ إبراهيمَ الربيشِ أو غيرهم؛ فرفضوا، فعرضتُ أن يكونَ القاضي من طلابِ العلمِ في ساحةِ الشامِ كالإخوةِ الشرعيين القادمين من خرسانِ المستقلين؛ فرفضوا،

فقلتُ للإخوةِ في الدَوْلَةِ: إذاً أعطوني أيَّ مبادرةٍ للحكمِ بشرعِ الله لنمثِّلَ أمرَ الله فيما بيننا ولنُحَكِّمَهُ على أنفسِنا وإخواننا، نحن بحاجةٌ لمحكمةٍ تقضي بين المجاهدين أنفسهم لا يكون فيها الخصمُ حكماً، وقلتُ لإخوتي في الدَوْلَةِ: إن إخوانكم في الجماعاتِ الجهاديةِ الأخرى يقولون كيف تريدنا أن نحتكمَ إلى محاكمِ الدَوْلَةِ في خلافنا معهم، فكيف يكون الخصمُ حكماً؟! ثم هل يرضون أن نحتكمَ وإياهم إلى محاكمنا؟! ألم يقلِ اللهُ: ((إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)) فما بال إخواننا لا يقولون سمعنا وأطعنا؟! ومع ذلك رفض إخوتي في الدَوْلَةِ المبادرةَ، والله المستعان.

When I saw that the signs disagreement were clear, and the seeds or discord were present, I presented the issue in front of the Book of Allah. And the answer from the book of Allah was clear and unequivocal – “if you dispute about any matter of the deen, then the ruling for it is the ruling of Allah.

So I decided to take the initiative to setup an “Islamic court” (mahkama). Then the leaders of Dawlah informed me that they are in agreement about this issue (setting up an Islamic Court). This made me happy and I also informed the others.

¹⁵ Watch - <https://www.youtube.com/watch?v=QX6zACLGPJU>

Because there exists intellectual and methodological differences among the factions in Sham, I decided the judges (of the Islamic Court) will be only from those whose methodology are clear. Who are free from irja, blind following and other problems. Because we cannot make a judge over us someone whose manhaj isn't clear. After a lot of efforts when taking the initiative of the court was complete and everybody was in agreement, I was shocked by the final position taken by Dawlah. They rejected (the court initiative). I asked them about the reasons behind their rejection. They said, there exists some problems in some of the groups.

I said, then let the judges be from among them whose manhaj are clear and who are experienced in the fields of jihad, such as – Suqqor al Izz, Al Khatibatul Khadhra, Sham al-Islam etc.

But they (Dawlah) expressed their inability (to accept) to me. Then I said, then let the judge be someone other than those in the groups (of sham). I presented names of such persons about whose righteousness and fairness the people of the manhaj are united (in agreement). For example I mentioned the name of our Shaykh 'Allamah Sulayman al-'Ulwan or Shaykh al-Mujahid Ibrahim ar-Rubaish, or someone similar. But they (Dawlah) rejected this as well.

Then I said, then let the students of knowledge of Sham be the judges. For example, the brothers who previously worked under in the shariah department in khurasan.

They also rejected this. Then I said the brothers in Dawlah, give us such a decision which will make it possible to judge by the shariah of Allah. So that we will be able to fulfill the order of Allah regarding ourselves, and be able to make shariah the judge between us. We need such a court which will solve the disputes among the mujahideen. The plaintiff (the one complaining) cannot be the judge here.

I told the brothers in Dawlah, if we make your courts the judge in these issue then they (the other groups) will say, how can you ask us to go to the courts of Dawlah when our dispute is with Dawlah? How can the opponent be the judge?! Will Dawlah agree to come to our courts so that the matters between us and them (Dawlah) are judged upon? Did not Allah the Most High say, "the faithful believers, when they are called to Allah and His Messenger ﷺ, they say: "We hear and we obey." And such are the prosperous ones? So what has happened to our brothers (in Dawlah) why don't they hear, why don't they obey?

But still, the brothers in Dawlah rejected the initiative. And Allah is the only helper."¹⁶

Allah Aza wa Jal says, "if one of them rebels against the other" – the mufassirin have said about this, that this means, "if one of them refuses and rejects reconciliation." Then Allah 'Aza wa Jal says what is to be done, "then fight you (all) against the one that which rebels till it complies with the Command of Allah".

From this it is clear, whichever party refuses and rejects reconciliation Allah subhanahu wa ta'ala have dubbed them as "baghi" (rebels) and transgressors. And Allah subhanahu wa ta'ala has order qital against them. Therefore by rejecting and refusing all efforts for reconciliation and solving the disputes, Dawlah have actually acted like the transgressing bughat.

Shaykh Abu Muhammad al-Maqdisi said-

"I was pressurized a lot to retract my position which I revealed after the fruit of long communication with concerned parties for reconciliation or arbitration was rejected by Dawlah"¹⁷

The Shaykh also said,

¹⁶ Watch - www.youtube.com/watch?v=0hEY397JBgs

¹⁷ Refer to the risalah of the Shaykh, titled "هذا بعض ما عندي وليس كله"

لعلكم تعلمون أننا حاولنا جاهدين التدخل في الإصلاح كما حاول غيرنا من الأفاضل والعلماء والمجاهدين، وأننا راسلنا المعنيين في هذا الخلاف والإقتتال ومنهم البغدادي، وناصحناه سرا كما ناصحنا تنظيم الدولة علنا، ورددنا على بعض تجاوزات ناطقهم العدناني فيما قدرنا على إخراجهم من السجن، وإلا فما يستحق الرد عليه في مجازفاته وتجاوزاته أكثر من ذلك .

وقد راسلنا أخانا الشيخ القائد المجاهد أيمن الظواهري حفظه الله، ووضعه في صورة سعيينا في القيام في مبادرة إصلاح أو تحكيم بين تنظيم الدولة وجمعة النصرة، وأننا سنوكل في القيام في ذلك بعض خواص طلبتنا الذين نثق بهم، ممن تنطبق عليهم أيضا شروط تنظيم الدولة التي تعنتوا سابقا بها لرفض مبادرات التحكيم، وهو الشيء الذي أحطنا به البغدادي أيضا، ونهناه إلى أن رفضه لهذه المبادرة سيحملهم المسؤولية أمام كافة المجاهدين، وسيحصدون عواقبه الوخيمة.

كما أننا راسلنا بعض مسؤولي الدولة الشرعيين، ولدينا وثائق بهذه المراسلات تظهر تدليسهم ولفهم ودورائهم وافتراءهم على قادة المجاهدين وكذبهم،

“As you may know, we have tried our best to mediate in the dispute (between dawlah and the other groups) as many other distinguished scholars and mujahideen had tried. And we contacted those involved in this dispute and fighting, including al-Baghdadi.

We also contacted our brother the Shaykh of the mujahid of al-Qāi'dah, Shaykh Ayman adh-Dhawāhirī may Allah protect him. We asked him to establish a structure through which we could try to mediate the disputes between Dawlah and Jabhatun Nusra. I gave the task of implementing this to some of my trustworthy students, who met those conditions which Dawlah mentioned in their previous rejection of such initiatives of tahkeem (arbitration). And we informed al-Baghdadi about this as well. We warned al-Baghdadi that if he rejects this initiative like he did with the previous ones, he will be accountable to all the Mujahideen and he will be the one responsible for the dire consequences.

We even corresponded with some of the leaders of Dawlah's shariah council. We still have those documents with us as proofs, in these documents showcase their (Dawlah's) falsehood, deceit, and accusations against the mujahid leaders .¹⁸

¹⁸ لدولة الإسلامية في العراق والشام " والموقف الواجب تجاهها - Refer to the risalah of the Shaykh

The dangers of making takfir upon Muslims:

Islam is a balanced deen free from laxity and extremism. Two of the primary reasons for the deviation of the Ummah from the straight path are laxity and extremism. The Messenger of Allah ﷺ said –

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّمَا هَلَكُ مِنْ قَبْلِكُمْ بِالْغُلُوِّ فِي الدِّينِ).

“Beware of extremism in religion for those who came before you were only destroyed because of extremism in religion.”¹⁹

Imam at-Tabarani narrates that the Messenger of Allah ﷺ said –

وَرَوَى الطَّبْرَانِيُّ فِي الْكَبِيرِ وَغَيْرِهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (صِنْفَانِ مِنْ أُمَّتِي لَنْ تَنَالَهُمَا شَفَاعَتِي، إِمَامٌ ظُلُومٌ غَشُومٌ، وَكُلُّ غَالٍ مَارِقٍ) وَهُوَ حَدِيثٌ حَسَنٌ

“There are two groups of people from my Ummah who will not receive my intercession: oppressive rulers, and extremist deviants”²⁰

Takfir (declaring someone to be a kafir) is a shar’ee hukm. It is one of the most sensitive rulings in the deen because through takfir a Muslim is expelled from the boundaries of Islam and considered as a kafir. Through takfir his life and wealth is made permissible. If he/she is married to a Muslim, the marriage is terminated by the takfir. Many such important rulings are dependent on takfir. Therefore in Islam one has to be extremely cautious before applying the ruling of takfir.

Narrated Thabit ibn adh- Dahhak RA, the Messenger of Allah ﷺ said-

وَمَنْ رَمَى مُؤْمِنًا بِالْكَفْرِ فَهُوَ كَقَتْلِهِ

“Whoever attributes kufr [unbelief] to a believer, he is like his murderer.”²¹

Narrated Abu Dhar RA, the Messenger of Allah ﷺ said –

عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ وَلَا يَرْمِيهِ بِالْكَفْرِ، إِلَّا ارْتَدَّتْ عَلَيْهِ، أَنْ لَمْ يَكُنْ صَاحِبَهُ كَذَلِكَ)

“No man accuses another man of being a sinner (fasiq), or of being a kafir, but it reflects back on him if the other is not as he called him.”²²

In another hadith narrated by Jundub ibn Abdullah RA, the Messenger of Allah ﷺ said –

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (قَالَ رَجُلٌ وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لَهُ؟ إِنْ يَغْفِرُ لَهُ وَأَحْبَبْتُ عَمَلَكَ)

¹⁹ Musnad Ahamad, Nasai, Ibn Majah

²⁰ Tabarani

²¹ Bukhari

²² Bukhari

"A man said: By Allah, Allah will not forgive this person! Allah the Exalted said: Who is he who swore by me that I will not forgive someone? I have forgiven him and nullified your good deeds."²³

Allamah Shawkani May Allah have mercy upon him said –

علم أن الحكم على الرجل المسلم بخروجه من دين الإسلام ودخوله في الكفر لا ينبغي لمسلم يؤمن بالله واليوم الآخر أن يقدم عليه إلا ببرهان أوضح من شمس النهار، فإنه قد ثبت في الأحاديث المروية من طريق جماعة من الصحابة أن من قال لأخيه: يا كافر فقد باء بها أحدهما (...) وساق الأحاديث ثم قال: (ففي هذه الأحاديث وما ورد موردها أعظم زاجر، وأكبر واعظ عن التسرع في التكفير.) (4/578)

"Judging a Muslim as one who has left Islam and entered into kufr is such an issue that any Muslim who believes in Allah and the hereafter, should not proceed in this issue until to him the proof (of that persons kufr) has become clearer than the light of the day. Because a hadith is narrated from a group of Sahaba (which is as follows) - "When a man says to his companion 'O you KAAFIR, 'then this would be necessarily binding upon one of the two.'" (After mentioning several other ahadith, Allamah Shawkani says) In these ahadith and what has been mentioned about this matter, there is a severe warning& advice against rushing to takfir."²⁴

The learned and honorable 'Ulama of the ummah have taken a cautious approach to takfir. They have warned the ummah about the dangers and pitfalls of takfir, as it is a sensitive issue in the deen. Those who lack the necessary knowledge and deep understanding can easily slip in the slippery slope of takfir.

The extremism of Dawlah in takfir:

Dawlah has exhibited tremendous intolerance regarding the issue of takfir. Making takfir upon a Muslim has become an extremely easy and habitual matter for the members of Dawlah. They have made takfir upon the mujahidin, the mujahidin leaders and even the mujahidin scholars. The tendency of takfir is so widespread and extreme in their ranks that even their own shariah officials admit that among their ranks are those who are from the khawarij.

Shaykh Abu Muhammad al-Maqdisi (May Allah protect him) said –

As you know Dawlah spilled a lot forbidden blood, this is documented. And they refused to obey the leaders of the mujahideen and their sheikhs and their initiatives and their advice; and this is also well known and documented as well. And extremism has infected some of their members and even their shariah officials. To the extent that some of them openly admitted that in their ranks are those who are from the khawarij."²⁵

Regarding takfir, Dawlah has invented some principles of their own which have been declared by their official spokesperson. Some of these twisted principles are –

1. Any Muslim who takes up arms against them is a kafir, ma'adh Allah!

Al-Adnani said,

(فاحذر فإنك بقتال الدولة الإسلامية تقع بالكفر، من حيث تدري أو لا تدري)[العدناني، بيان بعنوان: يا قومنا أجيئوا داعي الله، مؤسسة الفرقان، الدقيقة: 14]

²³ Muslim

²⁴ As-Sailul Zirar, vol 4, pg. 578

²⁵ Refer to the risalah of the Shaykh titled "الموقف الواجب تجاهها - لدولة الإسلامية في العراق والشام"

“So beware, for by fighting the Islamic State you fall into kufr whether you realize it or not.”²⁶

Al-Adnani further explained this madhab of Dawlah in his next speech [Say To Those Who Disbelieve: “You will be overcome”] in more detail, and he made it clear that whoever fights Dawlah for whatever reason, Dawlah will apply upon him the rulings of a murtad.

Al-Adnani said –

منكم من يقاتلنا لدينا لا يريد دولة إسلامية، كرهًا لشرع الله ونصرة للطواغيت ورضى بالقوانين الوضعية، وهؤلاء قليل ولله الحمد وكثير منكم يقاتلنا رغم أنه يريد تحكيم شرع الله ولكنه ضلّ ولم يهتد بعد ومنكم من يقاتلنا ظنًا أننا عدوًا صائنًا ومن يقاتل لبعض متاع الدنيا أو راتب يناله من الفصائل ومنكم من يقاتل حمية أو شجاعة و إلى ما هناك من النيات وسوء البضاعة فاعلموا أننا لا نميز بين هذه الأصناف والمقاصد، وحكمهم عندنا بعد القدرة واحد: طلقة في الرأس فالقة أو سكينه في العنق حاذقة.

“We know that your intentions, goals, and conditions are various. Some of you fight us because of our religion, as you don’t want an Islamic state, out of dislike for the law of Allah, in support of the tawāghīt, and being content with manmade laws. These are a small selection of you. Many of you fight us despite claiming to want implementation of the law of Allah. But they have deviated and not found the correct path. Some of you fight us thinking we are a barbaric enemy against the Muslims. Others fight for the sake of the Dunyā or a salary from the factions. Others fight out of pride and bravery. And others have other various forms of intentions and evil.

But know that we do not differentiate between these intents and goals and that our ruling upon you after overpowering you is one: a bullet splitting the head or a sharp knife inside the neck.²⁷

Here al-Adnani clearly states that there is only one ruling for anybody fighting against Dawlah, whatever the intention maybe. Anybody who fights Dawlah his ruling is of a head-splitting bullet and a sharp knife inside the neck. Even if someone is fighting with the intention of establishing the shariah, even if someone fights Dawlah to defend himself from the aggression of Dawlah, still his ruling is a “head splitting bullet” and a “knife inside the neck” after being imprisoned.

Through this al-Adnani has revealed and made clear in front of the Ummah the aqeedah of Dawlah. The aqeedah of Dawlah is anybody who fights them is a murtad. Whoever fights them for whatever reason and with whatever intention, Dawlah considers everyone fighting against them as murtadeen (apostates), and they will implement upon them the ruling of the murtadeen. Because if they simply considered those who fought against them as bughat (Muslim rebels) then they would not have made the declaration of killing them after imprisoning them. As it is not permissible by the shariah to kill the bughat after imprisoning them or after the bughat have surrendered.

Allamah ibn Abdul Barr May Allah have mercy upon him said-

”ولو خرجت على الإمام باغية لا حجة لها قاتلهم الإمام العادل بالمسلمين كافة أو بمن فيه كفاية، ويدعوهم قبل ذلك إلى الطاعة والدخول في الجماعة فإن أبوا عن الرجوع والصلح قوتلوا ولا يقتل أسيرهم ولا يتبع منهزمهم ولا يذفع على جريحهم ولا تسبى ذراريهم ولا أموالهم [الكافي في فقه أهل المدينة (1/ 486)]

²⁶ Al Adnani’s speech titled, “O Our People Respond to the Caller of Allah”, Al-Furqan Media, at the 15-16 minute mark.

²⁷ Al Adnani’s speech titled, [قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ] [Say To Those Who Disbelieve: “You will be overcome”], Al-Furqan Media

"If a baghi (rebel) rebels against the khalifah without a just reason or proof, then the righteous khalifah can fight against him (the baghi) with all the Muslims, or with the required number of Muslims. However he (the khalifah) should first call them to obey and to return to the jamaah (of the Muslims). If they (the bughat) refuse to return and reject truce then he (the khalifah) will fight against them. But he shall not kill their imprisoned (those from the bughat who have become imprisoned). He shall not pursue their defeated and fleeing soldiers. He shall not attack their wounded. He shall not imprison their families. He shall not confiscate their wealth."²⁸

Takfir on the Mujahidin:

In order to understand the true nature and extent of their takfir, we first need to familiarize ourselves with an often used term. Because in most cases Dawlah uses this particular term to make takfir on the mujahidin.

This term is "Sahwāt" (الصحوات). The term "Sahwāt" (الصحوات) is the plural of the term "Sahwah" which literally means awakening, revival etc.

But this term over time has acquired a quite different meaning. Initially the term "Sahwat" was used to describe those Sunni tribes in Iraq, which helped America against the mujahidin in Iraq. From the perspective of the Shariah, these tribes became apostates (murtaddeen) by helping the kafir America against the Muslim mujahideen. According to the current nomenclature or terminology this type of murtaddeen are called "Sahwāt".

Dawlah's official magazine "Dabiq" defines the term "Sahwāt" as -

(الصحوات مصطلح سبكته البيادق الأمريكية لتجميل مرتديهم) [مجلة دابق، العدد الأول، رمضان 1435 هـ، ص 20]

"sahwah" ("awakening"), a term coined by the American pawns to beautify their apostasy and treachery.²⁹

And Dawlah uses this term to describe those groups which it considers to be apostates.

Takfir on Jabhatun Nusra:

Dawlah declared Jabhatun Nusra as murtaddeen in their official magazine "Dabiq". They also declared that "the superficial claim of belonging to Islam and the alleged intention to establish the Shari'ah" will not save Jabhatun Nusra from the ruling of kufr and riddha being applied to them.

The exact wording of Dabiq is given below -

"The superficial claim of belonging to Islam and the alleged intention to establish the Shari'ah (as is the case with the Jawlānī front and others in that coalition) does not affect this ruling... and so by allying with these resistant parties and fighting with them against the Islamic State they are actually waging war against the established Shari'ah replacing it with something else and this is kufr and apostasy!"³⁰

²⁸ Al-Kafi fee-Fiqhi Ahlil Madeena, vol 1, pg. 486

²⁹ Dabiq, issue 1, page 20 of the PDF file, Al Hayat Media

³⁰ Dabiq issue 10, page 54, Al Hayat Media

Astonishingly they are making takfir on Jabhatun Nusra based on their (Dawlah) own false accusations. And they even go as far as to claim that the outward show of Islam and declarations of Jabhatun Nusra cannot save Jabhatun Nusra from the ruling of kufr & apostasy.

The reality on the ground is of course complete opposite to what Dawlah claims. They were the ones who first attacked Jabhatun Nusra. They are the ones who took over the regions which were liberated from the murtaddeen nusayrieen by the other factions. And these matters are clear to anyone who followed the news of the jihad of sham closely.

In fact, Raqqa, the so called “capital” of Dawlah was liberated from the nusayrieen by Jabhatun Nusra and Ahrar ash-Sham al-Islamiyyah. But Dawlah unjustly attacked the mujahidin and took over Raqqa and then made it the capital of their so called “khilafah’.

When the mujahidin fought back against these aggressions, Dawlah termed this act of self-defense as “fighting to replace the ruling of shariah”. And thus they declared everybody fighting against them to be murtaddeen.

About the mujahideen of Jabhatun Nusra the position of Dawlah is exemplified in the following quote from their official magazine “Dabiq” –

أما بعد أن تركهم -أي جبهة الجولاني- من كان في قلبه حبة خردل من خير من الجنود، والتحقوا بصف الدولة الإسلامية، فلم يبق من جنودهم إلا أولئك الذين أُشْرِيت قلوبهم عجل الإرجاء والحزبية، بل موالاة المرتدين ضد المسلمين [مجلة دابق، العدد العاشر، رمضان، 1436هـ، ص72]

“...those who had a mustard seed of good in their hearts from amongst their soldiers left them and joined the ranks of the Islamic State, no one remained from their soldiers except those whose hearts soaked up the calf of irjā’ and hizbiyyah even having walā’ towards the apostates against the Muslims”³¹

It is certain that if the heart of a person is filled with the irja and love towards the murtadden then that person cannot remain a Muslim. According to Dawlah this is exactly what happened to the mujahidin of Jabhatun Nusra.

The Testimony of Salahuddin Shishani:

On 6th November, 2014, the ameer of Jaysh Al Muhajireen wal Ansar, Salahuddin Shishani May Allah protect him went to Raqqa, the “capital” of Dawlah’s so called “khilafah”. There he met with Dawlah’s war minister Umar Shishani and other representatives. This is the testimony Ameer Salahuddin Shishani, gave after his return –

قابلت ممثلي الدولة في الرقة قبل يومين وعرضت عليهم الهدنة والإصلاح مع الفصائل ولكن رفضوا جماعة الدولة تعتقد فعلياً بكفر جبهة_النصرة و الجبهة_الإسلامية طلبوا مني بيعة البغدادي، وأكدت لهم أنني كنت مبايعاً لدوكو عمروف -رحمه الله- والآن أجد البيعة لأبو محمد الداغستاني" في الشيشاني.

“Two days ago I went to Raqqa and met with representatives of Dawlah. I presented to them a proposal of truce and solving disputes between them and the other factions, but they rejected it. Dawlah really does make takfir on Jabhatun Nusra and al-Jabhatul Islamiyyah. They invited me to give bayah (pledge of allegiance) al-

³¹ Dabiq issue 10, page 72 footnote, Al Hayat Media

Baghdadi. I clearly stated to them my bayah was to Dokku Umaraov and I now renew it (bayah) to the Shaykh of Shishan Abu Muhammad ad-Dagestani.”³²

Takfir on Jaysh al-Fatah:

Dawlah claims that two nullifiers of emaan are present in the actions of Jaysh al-Fatah.

- 1) Allying with the disbelievers and the apostates,
- 2) Not ruling by the shariah of Allah.

In their magazine Dabiq they wrote –

“This “Jaysh al-Fath” which was recently formed and which is supported by the tawāghīt of Qatar, Turkey and Āl Salūl and that recently conquered some areas of Wilāyat Idlib, does it rule it by the Sharī’ah? Or is it that they have not ceased to resist many shar’ī laws....The reality of the two wilāyāt Idlib and Halab (the areas there controlled by the Sahwah Coalition) is that they are jungles of savagery ruled by the laws of the factions.”³³

Takfir on Jabhatul Islamiyyah:

The takfir of Dawlah on the groups of Jabhatul Islamiyyah is clear and the proofs are many. Only a few are listed below.

In the magazine “Dabiq”, Dawlah criticized al-Qāi’dah in Yemen (AQAP – Al Qāi’dah in the Arabian Peninsula) because the leaders of AQAP eulogized some of the leaders of Ahrar ash-Sham.

وفي بعضها الترحم على مرتدي الصحوات السلوية، قادة أحرار الشام [مجلة دابق، العدد السادس، ربيع الأول، 1436هـ، ص23]

“Some of these statements also contained tarahhum (saying “rahimahullāh”) for the apostates of the Salūlī sahawāt (the leaders of Ahrārash-Shām).”³⁴

They also wrote-

الجهة الإسلامية المرتدة.. [مجلة دابق، العدد العاشر، رمضان، 1436هـ، ص7]

“...the apostate “Islamic” Front”³⁵

It was also written on Dabiq that the reason many oppose Dawlah is because of their takfir on Jabhatul Islamiyyah. They wrote -

³² Watch - www.youtube.com/watch?v=gGbAh12FYmM

³³ Dabiq, issue 10, page 54 & 55, Al Hayat Media

³⁴ Dabiq, issue 6, page 23, Al Hayat Media

³⁵ Dabiq, issue 10, page 7 footnote, Al Hayat Media

على سبيل المثال: كانوا ينكرون على الدولة الإسلامية لإعلانها تكفير "الجمعة الإسلامية" .. مجلة دابق، العدد العاشر، رمضان، 1436 هـ، ص75

"while condemning the Islamic State for pronouncing takfir upon the "Islamic Front,""³⁶

Takfir on the Taliban:

One of the "scholars" Dawlah (it is said that he is the one in charge of their Shariah department) Abu Maysara ash-Shami is a regular writer for the "Dabiq" magazine. In his article titled "Fahidatush Sham" he wrote –

وأكثر أمرائهم –أي طالبان- لهم علاقات مع طوائف التجسس المرتدة في باكستان (ال "آي إس آي")، وكثير من جنودهم على شرك أكبر مخرج من الملة بدعاء الأموات والاستشفاع بهم والنذر والذبح لهم والسجود لقبورهم، وكثير من طوائفهم يحكمون الآن بالفصول القبلية دون الأحكام الشرعية في مناطق يدعون فيها التمكين.. [مقالة "فاضحة الشام"، المحال لها في مجلة دابق، العدد العاشر، ص20]

"Most of the commanders of Taliban are linked with the Pakistani apostate spy agency the I.S.I. Many of their (Taliban) soldiers are engaged in Shirk Akbar which expels one from the deen. Such as praying to the dead, seeking cure from the dead, making vows for them, slaughtering animals for them, making prostration to the graves. Many of them rule with tribal laws instead of the shariah in areas which the control."³⁷

In the same article he also wrote –

لا تعارض بين قتال الصليبيين وقتال الموالين للطواغيت، فكما أن الدولة الإسلامية قتلت الصليبيين في العراق وقاتلت الصحوات... كذلك ستقاتل الصليبيين في خراسان وتقاتل طوائف طالبان [مقالة "فاضحة الشام"، المحال لها في مجلة دابق، العدد العاشر، ص20]

There is no difference between fighting against the crusaders and fighting against the taghut. Therefore "Dawlatul Islamiyyah" fought against the sahwāt in the same way it fought against the crusaders in Iraq. And similarly soon it (Dawlah) will fight against the crusaders and the Taliban in khurasan.³⁸

So by saying this they first equated the Taliban with the sahwāt in Iraq and then made takfir on them, albeit indirectly.

This statement of Abu Maysara ash-Shami is filled with the worst of lies. Those of us living in the subcontinent are well accounted with the aqeedah of the mujahidin of Taliban. What Dawlah said about the Taliban such as praying to the dead, seeking cure from the dead, making vows for them, slaughtering animals for them, making prostration to the graves – are nothing but extreme exaggerations and the vilest of lies.

³⁶ Dabiq issue 10, page 75, Al Hayat Media

³⁷ "Fādiḥat ash-Shām wa Kasr al-Asnām" ("The Shāmī Exposure and the Crushing of Idols") by Abū Maysarah ash-Shāmī

³⁸ "Fādiḥat ash-Shām wa Kasr al-Asnām" ("The Shāmī Exposure and the Crushing of Idols") by Abū Maysarah ash-Shāmī

Dawlah also described Ameerul Mu'mineen Mullah Akhtar Mansur May Allah have mercy upon him as a puppet of the Pakistani government and spy agency. In their official magazine "Dabiq" they described Shaykh Ayman adh-Dhawāhirī May Allah protect him as –

"The soldier of the Pakistani puppet Akhtar Mansūr"³⁹

This also implies takfir as the government of Pakistan is classed as taghut, and as kufr bit taghut" (disbelief in taghut) is the main pillar of tawheed without which a person cannot have tawheed.

They also described Ameerul Mu'mineen Mullah Akhtar Mansur May Allah have mercy upon him, as a taghut and the Taliban as soldiers of taghut. Abu Maysara ash-Shami sent a message to *HARAKAT AL-SHABAAB* al-Mujahideen in which he urged the mujahidin of al- *SHABAAB* to give bayah to al-Baghdadi. This speech was titled –

"Oh Al SHABAAB of Somalia: The silly dotard gave allegiance to the Taghut of Taliban!"⁴⁰

Here they are referring to Shaykh Ayman's bayah to Ameerul Mu'mineen Mullah Akhtar Mansur May Allah have mercy upon him. Again by this they are making takfir on the Taliban, on the leader of the Taliban and also on Shaykh Ayman adh-Dhawāhirī May Allah protect him.

Takfir on al-Qāi'dah:

The official spokesperson of Dawlah, Abu Muhammad al-Adnani said about al-Qāi'dah–

القاعدة انحرفت وتبدّلت وتغيّرت، إن الخلاف بين الدولة والقاعدة ليس على قتل فلان أو بيعة فلان أو قتال صحوات... ولكن القضية قضية دين اعوجّ ومنهج انحرف، منهج استبدل الصدع بملة إبراهيم والكفر بالطاغوت والبراءة من أتباعه وجهادهم؛ بمنهج يؤمن بالسلمية ويجري خلف الأثرية، منهج يستحي من ذكر الجهاد والصدع بالتوحيد، [أبو محمد العدناني، بيان بعنوان: ما كان هذا منهجنا ولن يكون، مؤسسة الفرقان للإنتاج الإعلامي، الدقيقة: 11]

For Al-Qāi'dah has deviated, it has altered and changed. The difference between the State and Al-Qāi'dah is not over any specific individual, nor is it about giving Bay'ah to any specific individual. The difference with them is not on fighting the ṣaḥawāt (awakening councils) who supported previously what they are upon in Iraq; but the matter is a matter of crooked Religion and deviated Manhaj, a Manhaj which has replaced declaring the Religion of Ibrāhim, disbelieving in the Ṭāghūt (tyrant) and declaring innocence from his supporters and their Jihad; a Manhaj which believes in pacifism and runs after majorities, a Manhaj which is shy from mentioning Jihad and declaring Tawḥīd..."⁴¹

Without a doubt in this statement is the takfir of al-Qāi'dah. Because he said, al-Qāi'dah has changed the manhaj of "kufr bit taghut" (disbelief in taghut), which is the main pillar of tawheed. He also claimed al-Qāi'dah now follows a manhaj which is shy about mentioning jihad and declaring tawheed. Clearly such a

³⁹ Dabiq, issue 14, page 41, Al Hayat Media

⁴⁰ Abu Maysara ash-Shami, [أيها الشباب في الصومال: السفية الخرفان يبيع طاغوت طالبان!](#)

⁴¹ Abu Muhammad al-Adnani's speech titled, "Lam yaqun hadha manhajuna walay yaquna", Al Furqan Media

manhaj is one which has deviated from the millah of Ibrahim, and a manhaj deviated from the millah of Ibrahim can never be from Islam.

Adnani also claimed that al-Qāi'dah now follows the Sykes-Picot borders, meaning they now obey the kuffar.

That the takfir is implied on these words of al-Adnani was further explained by Shaykh Abu Muhammad ad-Dagestani, the Ameer of Imarah Kavkaz. Shaykh Abu Muhammad ad-Dagestani said –

“Al-Hamdulillah, That Allah has showed finally really the truth. And "Dawlah" removed the mask from her face. So the Press officer (their official speaker) of "Dawlah" al-Adnani made a statement under the title: "THIS WAS NEVER OUR MANHAJ (methodology) AND NEVER WILL BE."

They say (Dawlah/ISIS) we do not make takfir of Muslimeen (we don't excommunicate them, don't accuse them of disbelief/Riddah). So what do these words mean "they no longer make amend the Tawaagheet" and "the majority of them admits to democracy" and "they recognize the borders of the Sykes-Picot"? If this is not to make Takfeer, we do not know how otherwise to label it.⁴²

However Dawlah did not stop there. They ultimately came out and pronounced takfir on all the branches of al-Qāi'dah all over the world. On the 14th issue of the magazine Dabiq, all the branches of al-Qāi'dah was explicitly labeled as apostates. In the article titled "The Murtadd Brotherhood", it was written –

"Is this not what the apostate sahwāt of adh-Dhawāhirī have fallen into in every land?"⁴³

Here they used the word "sahwāt" as well as the word "apostate" to drive home their point & to avoid any ambiguity. And after this there remains no doubt about their takfir on al-Qāi'dah and all of its branches.

Takfir on the Scholars and Leaders of mujahidin:

Even the scholars and leaders of the mujahidin were not spared from the rampant takfir of Dawlah. This saying of Shaykh al-Islam ibn Taymiyyah is very pertinent and relevant while discussing this extreme takfiri tendency of Dawlah. Shaykh al-Islam ibn Taymiyyah said –

تسليط الجهال على تكفير علماء المسلمين من أعظم المنكرات وإنما أصل هذا من الخوارج والروافض

"The words uttered by the ignorant to make takfir on the Muslim scholars are from the worst of crimes, and it started with the khawarij and the rafidha."⁴⁴

Takfir on Mullah Akhtar Mansur:

On 16th November, 2015 a video was published by Dawlah's Al Hayat Media. In this video titled - يا قاعة اليمن - إلى أين تذهبون؟ three Yemeni members of Dawlah were shown discussing different issues. One of them said about Mullah Akhtar Mansur May Allah have mercy upon him –

"The insane taghut Akhtar, maintains a loving relationship with majoosi Iran, protects the shrines of shirk and helps the Pakistani intelligence."

And we have already mentioned about their message to al-Shabaab in which they called Mullah Akhtar Mansur a taghut.

⁴²Kavkaz Center presents a new video message from Imārat al-Qawqāz's 'Alī Abū Muḥammad: "Imārat al-Qawqāz's Position In Connection With the Fitnah in al-Shām". Search in - <https://kavkazcenter.com>

⁴³ Dabiq issue 14, page 43, Al Hayat Media

⁴⁴ Majmu al Fatawa

Their accusations against Shaykh Ayman:

In the same video mentioned above (-يا قاعدة اليمن - إلى أين تذهبون؟) they said about Shaykh Ayman adh-Dhawāhirī May Allah protect him –

“Giving bayah and aid to the taghut of Taliban? What sort of deviance is this?”

In their magazine “Dabiq” they said the following about Shaykh Ayman adh-Dhawāhirī May Allah protect him –

الظواهري تبني سياسات جديدة معارضة لسياسات المجاهد الشيخ أسامة بن لادن، لذلك فإن الظواهري جعل أراضي الصليبيين في أمان، وجعل الطواغيت في أمان، وجعل طواغيت ما بعد الربيع العربي في أمان، وجعل طواغيت جماعة الإخوان في أمان، وجعل جيوش الردة في أمان، وجعل عوام الرافضة وهمجهم في أمان... بل تجاوز الأمر ذلك إلى أن صارت المصلحة الظاهرة هي في ترك تطبيق الشريعة [مجلة دابق، العدد العاشر، رمضان، 1436هـ، ص 67]

“This became the case after Dhawāhirī adopted new policies opposing the policies of the mujāhid Shaykh Usāmah Ibn Lādin may the mercy of Allah be upon him. So Dhawāhirī made the crusader lands secure, the tawāghīt secure, the post-“Arab Spring” tawāghīt secure, the Ikhwānī tawāghīt secure, the armies of apostasy secure, and the Rāfidī mobs and savages secure. Rather the matter surpassed even this to the point that the “clear-cut maslahah (interest)” was in abandoning the implementation of the Sharī’ah and its laws!”⁴⁵

They also said –

أوقع الظواهري الكثير من الناس في حبال فكره المعوج المضاد للجهاد وحمل السلاح، ودعوته إلى منهج السلمية واتباع الحاضنة الشعبية، والتي أدت إلى تولي فراعنة جدد لبلاد الكنانة وغيرها من البلدان [مجلة دابق، العدد السادس، ربيع الأول، 1436هـ، ص 51]

“the maze of adh-Dhawāhirī’s ideas after he caught many people in the traps of his twisted thinking. His ideas contradict jihād and the carrying of arms, and encourage pacifist methodologies [never-ending protests] and the seeking of popular support, all of which led to the new Pharaohs’ takeover of Egypt and other countries.”⁴⁶

It was also claimed in Dabiq that Shaykh Ayman ordered Shaykh al-Joulani to unite with murtaddeen-

الظواهري أمر الجولاني بالانضمام إلى الجبهة الإسلامية المردة [مجلة دابق، العدد العاشر، رمضان، 1436هـ، ص 7]

“Jawlānī was ordered by Dhawāhirī to join the apostate “Islamic” Front”⁴⁷

So we can see they have made four accusations against Shaykh Ayman adh-Dhawāhirī all of which are nullifiers of Iman. These accusations are as follows –

1. Giving security to crusaders, the tawagheet, the armies of tawagheet, the rafidha, the shia and all kuffar in general. This implies helping them as well and is a nullifier of iman.
2. Obstructing the implementation of the shariah of Allah.
3. Prohibiting fighting against the firaun of our times and putting him in power.
4. Ordering Jabhatun Nusra to ally them with the “murtaddeen”.

⁴⁵ Dabiq issue 10, page 67, Al Hayat Media

⁴⁶ Dabiq issue 6, page 51, Al Hayat Media

⁴⁷ Al Hayat, Dabiq tenth issue, page 7, footnote

So they accuse the Shaykh of things which they consider and propagate as kufr. But because of their sneaky, cunning ways they don't use the words "kufr" or "riddah" or the words "kafir" or "murtad" directly when speaking about the Shaykh.

Takfir on Shaykh Abu Muhammad al-Joulani:

They described Shaykh al-Joulani as a "major player" in the sahwāt plot-

الجولاني دخل كلاعب أساس في مؤامرة الصحوات الخبيثة [مجلة دابق، العدد العاشر، رمضان، 1436هـ، ص51]

"...he quickly cast it off and entered as a major player in the wicked Sahwah plot"⁴⁸

Takfir on the leaders of Jabhatul Islamiyyah:

In the magazine "Dabiq", Dawlah criticized al-Qāi'dah in Yemen (AQAP – Al Qāi'dah in the Arabian Peninsula) because the leaders of AQAP eulogized some of the leaders of Ahrar ash-Sham.

وفي بعضها الترحم على مرتدي الصحوات السلوية، قادة أحرار الشام [مجلة دابق، العدد السادس، ربيع الأول، 1436هـ، ص23]

"Some of these statements also contained tarahhum (saying "rahimahullāh") for the apostates of the Salūlī sahwāt (the leaders of Ahrārash-Shām)."⁴⁹

Takfir on Shaykh Abdullah al-Muhaysini:

They addressed Shaykh Muhaysini as-

داعم الصحوات عبد الله المحيسني... [مجلة دابق، العدد التاسع، شعبان، 1436هـ، ص59]

"Sahwāt supporter Abdullah al-Muhaysini"⁵⁰

Takfir on Shaykh Abu Muhammad al-Maqdisi:

Perhaps the most extreme slander was aimed at Shaykh Abu Muhammad al-Maqdisi may Allah protect him. This is truly remarkable as the Shaykh was the mentor of Shaykh Abu Mus'ab al-Zarqawi may

⁴⁸ Al Hayat, Dabiq tenth issue, page 51, footnote

⁴⁹ Al Hayat, Dabiq sixth issue, page 23

⁵⁰ Al Hayat, Dabiq ninth issue, page 59

Allah have mercy upon him and Dawlah traces their ideology to Shaykh Zarqawi. However Shaykh Zarqawi was free from the deviation and lies of Dawlah and Shaykh Zarqawi had nothing but the utmost respect for the honorable Shaykh al-Maqdisi, even when they disagreed about issues.

Up until declaring their “Khilafah” and even shortly after that, Dawlah used to praise Shaykh al-Maqdisi, and used to call him “our shaykh (shaykhuna)”, yet when they realized the Shaykh was not going to endorse them and was going to expose their falsehood they slandered the Shaykh in the most despicable way. Shaykh al-Maqdisi himself wrote about this in one of his messages. The Shaykh wrote –

“I contacted and dealt with some of them, and I found out that they are the worst of people in character, and most despicable in social interaction. It is enough for the student of knowledge to know that they used to call me “Our Shaykh, our Shaykh..” during the negotiations, and after a month of lies and postponing they sent a file to my phone, locked with a password beginning with “The pimp Al-Maqdisi..” And I will hold Al-Baghdadi and Al-Adnani and his henchmen responsible for this slanderous name-calling, I will stand in front of Allah with it, and I will not let them get away with it, until they present a way out from this accusation with which they slandered me and my family.”⁵¹

None of the mujahidin were spared from the Dawlah’s takfir. Nor were scholar of jihad and leaders of the mujahidin spared. Even al-Qāi’dah which is known for their rigidity and strictness in aqeedah was not spared from their takfir. So if this is what they think about al-Qāi’dah then what about the rest of the Ummah? If al-Qāi’dah are apostates in their eyes then what will be their opinion about the Ummah?

⁵¹ Refer to the risalah of the Shaykh – “Why did I not name them Khawarij even until now?”

CRIME 6: UNLAWFULLY SPILLING THE BLOOD OF THE MUSLIMS

The blood of the muslims are very dear to Allah the Mighty, the Majestic. Unlawfully spilling the blood of the Muslims is among the most severe of major sins after shirk and kufr. Allah 'Aza wa Jal said-

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾

“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”⁵²

The Messenger of Allah ﷺ said –

(والذي نفسي بيده لقتل مؤمن أعظم عند الله من زوال الدنيا)

By Him in whose hand is my soul ! Killing a believer is more severe a crime to Allah ta'ala than the destruction of the whole world.”⁵³

Narrated Abu Darda RA, I heard the Messenger of Allah ﷺ say –

وعن أبي الدرداء رضي الله عنه قال: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ، إِلَّا مَنْ مَاتَ مُشْرِكًا، أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا)

For every sin it may be expected that Allah will forgive, except for the one dies as a mushrik or one who kills a believer intentionally.”⁵⁴

It is narrated from Abu Huraira RA and Abu Saeed Khudri RA, the Messenger of Allah ﷺ said –

وعن أبي سعيد الخدري وأبي هريرة رضي الله عنهما عن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَوْ أَنَّ أَهْلَ السَّمَاءِ وَأَهْلَ الْأَرْضِ اشْتَرَكُوا فِي دَمِ مُؤْمِنٍ لَأَكْبَهُمُ اللَّهُ فِي النَّارِ)

“If the inhabitants of the heavens and the inhabitants of the earth all took part in shedding the blood of believer, then Allah would cast them (all) in the Fire.”⁵⁵

After hearing the ayah and ahadith about the severity and the punishment of killing Muslims, the heart trembles and is shaken. Thus Shaykh al-Mujahid Atiyatullah al-Libbi said –

الله من قتل رجل مسلم فلتزل الدنيا ولننْفَنَ ولننْظِمَ تنظيماتنا وجماعاتنا ومشاريعنا ولا يراق على أيدينا دم مسلم بغير حق إنها مسألة حاسمة في غاية الوضوح

⁵² Surah Nisa, 93

⁵³ Nasai

⁵⁴ Sunan Abu Daud, Nasai

⁵⁵ Tirmidhi 1398

“This hadith is enough for one to realize the great value and important of Muslim lives: Killing a believer is more severe a crime to Allah ta’ala than the destruction of the whole world. *Let the world perish, may we be annihilated, may our organizations end, may our plans come to ruin but let not our hands spill the blood of a single Muslim unjustly. This is the ultimate and clear decision.*”

The unlawful spilling of blood by Dawlah:

Dawlah is one of the major reasons behind the fitnah, the spilling of blood and the extreme nature& extent of it in Sham. Because the scholars and leaders of jihad tried their utmost to nip this fitnah in its bud, but all of their efforts ultimately failed because of Dawlah’s continual rejection and refusal. This truth has already been proven in the preceding pages.

We have already mentioned, in the end there remained only one way to stop the bloodshed, and it was to establish a neutral shariah court in which all the disputing parties and their disputes will be judged according to the shariah of Allah. The Ulama and the Umarah who refrained from taking any sides during the conflict repeatedly presented this proposal to all the groups, but it was Dawlah who continued to refuse and reject these proposals on flimsy excuses. As a result the fitnah and bloodshed escalated and became uncontrollable.

Taking up arms against Jabhatun Nusra:

It was Dawlah who first took up arms against Jabhatun Nusra and not the other way around. They began by first executing Abu Saeed al-Hadrami may Allah have mercy upon him, who was the Ameer of Jabhatun Nusra in Raqqa. Baghdadi’s deputy Abu Ali al-Anbari even admitted to this killing in front of representatives of Jabhatun Nusra.

When he was asked why Abu Saeed al-Hadrami was killed?

He replied – ‘(because) he apostasized (became a murtadd)’.

Then al-Anbari was asked, ‘how did he (Abu Saeed al-Hadrami) become an apostate?’

Al-Anbari replied – ‘because he accepted bayah from people who belonged to jaish al hur (FSA-Free Syrian Army) for jihad against the nusayrieen.’

Subhan’Allah ! How can this act be apostasy (ridda)?

And so this is how Dawlah first took up arms against al-Qāi’dah.⁵⁶

Indiscriminate killing of Muslim women and children:

Four members of Dawlah entered the house of Abu Muhammad al Fatih’s (Jabhatun Nusra’s Ameer in Idlib) brother Abu Ratib armed with pistols with silencers and killed Shaykh Abu Muhammad, Shaykh Abu Ratib and their wives and children. Even their small children were not spared by the assailants from Dawlah.

Later on, the mujahidin of Jabhatun Nusra were able to arrest some of the assassins. After their arrest it was revealed that they were from Dawlah. Then they confessed and testified about the killing.⁵⁷

⁵⁶ Watch the Risalah of Abu Firas as-Suri rahimahullah, spokesperson of Jabhatun Nusra - www.youtube.com/watch?v=5bUu5NpnGRU

Even if Shaykh Abu Muhammad and Shaykh Abu Ratib are “murtadd” according to Dawlah, why did they intentionally kill the women and small children? Isn’t this spilling of forbidden blood? Who will answer for the spilling of this haram blood? Indeed it is Dawlah who will have to answer for this blood.

Mutilating dead bodies:

At the very end of the year 2013 a deal was reached between Dawlah and Ahrar ash-Sham about a prisoner swap. Among the members of Ahrar held imprisoned by Dawlah was one mujahid commander named Husayn Sulayman Abu Rayyan. On the 31st of December, 2013 Dawlah handed him over his corpse to Ahrar. It was asked, why are you returning a corpse, when he was an alive prisoner? Dawlah replied that they killed him by accident. However after the shroud was removed it was seen that his whole body was inflicted with wounds. Clear signs of torture was visible all over his body. A bullet had exploded inside his skull, there were bullet marks in his shoulder and leg, and his ears were cut with sharp weapons. But Dawlah claimed Abu Rayyan was killed by accident !⁵⁸

Celebrating after slaughtering mujahidin commanders:

Dawlah slaughtered many, many mujahidin and mujahidin commanders and this is still continuing to this day. And many videos of them celebrating after slaughtering mujahidin are still plentiful all over the internet.

Conducting martyrdom operations against the mujahidin:

One of the worst crimes committed by Dawlah is their carrying out of martyrdom attacks on the mujahidin. They killed hundreds of mujahidin all over Syria in this way.

Their admission:

Two of their attackers Jarrah ash-Shami & Abu Bakr Kurdi, carried out martyrdom operations on mujahidin from Jabhatun Nusra and other factions. Many mujahidin were killed (may Allah accept them among the shuhadah) in these attacks. Dawlah openly boasted about these attacks by saying -

هذه الهجمات وقعت خلال اجتماع للجهة الشامية مع فصائل أخرى بما في ذلك جبهة الجولاني، لتوسيع حربهم ضد الدولة الإسلامية، وهذه العمليات نجحت في قتل ما يزيد على ثمانين من أفراد الصحوات وجرح العشرات منهم.. [مجلة دابق، العدد التاسع، شعبان، 1436هـ، ص28

“These attacks occurred during a meeting of the Shāmiyyah Front with other factions – including the Jawlānī front – to discuss expanding their war against the Islamic State. The operations succeeded in killing more than 80 Sahwah members and wounding dozens more, with multiple Sahwah leaders amongst the casualties.”⁵⁹

⁵⁷ Watch - www.youtube.com/watch?v=G0mDYzYdZNw

⁵⁸ Watch - www.youtube.com/watch?v=V6GeEhueb00

⁵⁹ Dabiq, issue 9, page 28, Al Hayat Media

Killing mujahidin in other fields of Jihad:

Dawlah did not restrict their practice of spilling forbidden blood only to sham, rather they spread it to other fields of jihad as well. In Libya their followers declared the other mujahidin to be murtadden and proceeded to kill them. In Libya They conducted martyrdom operations on the mujahidin just like they did in Syria.

In khurasan the followers of Dawla made started to fight Dawlah. Every land in which Dawlah entered, their fitnah entered with them.

Killing by detonating mines:

They have invented many grotesque new ways of killing to satisfy their bloodthirstiness and thirst for media attention. One of these new ways is killing by detonating mines. The followers of Dawlah in khurasan arrested some ordinary people. Then they claimed these people were against Dawlah. So they lined them up and killed them by detonating mines. The video of this heinous crime was officially published by their Wilayah Khurasan.

Using their so called “Khilafah” as an excuse to kill the mujahidin:

Dawlah’s thirst for Muslim blood kept increasing day by day. Nothing was enough to quench this thirst. But when they declared their “khilafah” this thirst increased manifold. The declaration of the “khilafah” was like a blank check to them, which allowed them to kill Muslims with impunity. The declaration of the “khilafah” was both an excuse and a justification for their spilling of forbidden blood.

Their spokesperson al-Adnani said –

سنفَرِّقُ الجماعات ونشق صفوف التنظيمات نعم؛ لأنه مع الجماعة لا جماعات، وسحقًا للتنظيمات سنقاتل الحركات والتجمعات والجيئات سنمزق الكتائب والألوية والجيوش حتى نقضي بإذن الله على الفصائل

We will divide the groups and break the ranks of the organizations. Yes, because there is no place for groups after the revival of the Jamā’ah (the Khilāfah). So away with the organizations. We will fight the movements, assemblies, and fronts. We will tear apart the battalions, the brigades, and armies, until, by Allah’s permission, we bring an end to the factions...”⁶⁰

And so they threatened all the mujahidin of the world with extinction. Truly this is their aqeedah. It is truly astonishing that a jihadi tandhim which has not yet completed its tenth year is threatening and making permissible the blood of the of the members of the very tandhim which gave birth to it and which has been waging jihad against the crusaders, Zionists and tawagheet for decades, the tandhim which revived the call of Jihad throughout the globe and shook the throne of the tyrants all over the world – all under the pretext of declaring a “khilafah”. This is really and truly a remarkable and astonishing matter.

The preceding discussion reveals the true face of Dawlah. Their crimes, their transgressions and their disobedience. Their bloodthirstiness and their spilling of forbidden blood. They have brought upon the ummah a new fitnah which has torn apart the hearts of the believers and further jeopardized the ummah already stricken by numerous calamity.

⁶⁰ Abu Muhammad al-Adnani’s speech titled - **لِلَّذِينَ كَفَرُوا سُبُلٌ** - Al Furqan Media

When their fitnah started to spread and the emotional, simple youth started to fall for their falsehood the ulama and the umarah of the fields of jihad began to reveal the true nature of their crimes. Then Dawlah came up with their masterstroke. They cloaked all of their crimes, deception, lies and transgressions in the cloak of the khilafah, and thus created the excuse and justification for their members, adherents & supporters. With the will of Allah, next we will discuss in detail about their claimed “khilafah”. May Allah protect us from their fitnah and guide us to the straight path free from irja and ghulu and keep us firm on the millah of ibrahim. Ameen.



Dont forget us in your Prayers...